

DIVES

AND LAZARVS:

Or rather,
DIVELLISH
DIVES:

Delivered in a Sermon at Pauls Crosse, by
R. I. Preacher of the word.

Very necessary for these times, and purposely
published for the great comfort of those that
taste the bitterness of affliction.

MATTH. 5. 3.

Blessed are the poore in spirit, for theirs is the kingdome of
heaven.

The fourth Edition.



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D I V E S and L A Z A R V S :

or rather,
Diuellish Diues.

Luke 16. verse 19.

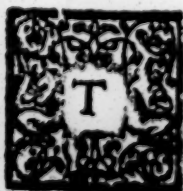
There was a certaine rich man cloathed in purple and fine silke: and fared well and delicatly euery day.

20 Also there was a certaine begger named Lazarus, which lay at his gates full of sores.

21 And desired to be refreshed with the crums that fell from this rich mans table ; yea, and the dogs came and licked his sores.

22 And it was so, that the begger died, and was carried by the Angels into Abrahams bosome : the rich man also died and was buried.

23 And being in hell torments, he list vp his eyes, and saw Abraham a farre off, and Lazarus in his bosome, &c.



These wordes (right Honourable, right Worshipfull, and Beloued) haue relation vnto the precedent verses in this Chapter , wherein our Sauiour Christ, from the 13 verse to the seuentiēth, reprobeth the couetous-

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nes of the Pharises, by shewing vnto them, that no man can serue two Masters, that is, God and Riches. All these things heard the Pharises, which were couetous, and they mocked him: whereupon he aptly and fitly taketh occasion to relate this Parable of the Rich man and Lazarus.

Hearken, and I shall speake of a great rich man, that flourished here on earth, in all pompe and aboundance, that shined in Courtly Purple Robes, that was cloathed in Byllus and fine Silke, that faced deliciously, that was lodged softly, that lined pleasantly. But vnderstand what became of this Rich man: his yeares being expired, and his dayes numbred, and his time determined, he was inuited to the fatall banquet of blacke ugly Death, that maketh all men subiect to the rigour of his Law: his body was honourably buried, in respect of his much wealth. But what became of his soule? that was carried from his bodie to dwell with the diuels; from his Purple robes to burning flames; from his soft Silke and white Byllus, to cruell paines in black Abyllus; from his Pallace here on earth, to the Pallace of Pluto in hell; from Paradise, to a dungeon; from pleasures to paines, from ioyes to tormentes, and that by hellish meanes and damned spirits, into the infernall Lake of bottomlesse

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Barathrum, where is wo, wo, and alas, where is weeping and wailing, and gnashing of teeth, Matthew, Chap. 25. The wicked shall be turned into hell, and all the people that forget G O D, Psalme 9.

Hearken also of a certaine poore Begger, cloathed in tagges, with miseries pined, pained with griefes griued with sores, sorely tormented, vnnmercifully contemned, lying at this Rich mans gate, desiring to be refreshed but with the crums that fell from this Rich mans table : but dogges had more pittie then this Rich man on this distressed creature; for they came to visit him, they came to comfort him, they came and liked his sores.

Well, his time being also determined, hee went the way of all flesh, and death was the finisher of all his miseries and griefes. *Vita assumpsit mortem, ut mors vitam acciperet*, He died once, to liue euer. And what became of his soule? It was carried from his bodie to his Maker; from a house of clay, to a house not made with hands; from a wildernesse to a Paradise; from an earthly prison, to a heavenly Pallace; from the Rich mans gate, to the Citie of the great G O D; from paines to pleasures, from miseries to ioyes; from Adams corruption, to Abrahams bosome. It was carried by Angels into the Quires of An-
gels.

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Angels, to haue his being and mouing in the euer-mouing heauens with God himselfe, *Vbi vita, & victus, & copia, & gloria, & salus, & pax, & aternitas, & bona omnia.* Where is life, and food, and abundance, and glory, and health, and peace, and eternitie, and all good things, all aboue all that can be either wished or desired, And this is the subiect that I am to speake of in your presence. *Sed quia primum,* what shall I say first; let it please you to consider the argument of this Scripture, which is two-fold.

First, our Saviour Christ hereby aduiseeth all rich men to be mercifull to their poore brethren in this life, lest they find no mercie in the life to come.

Secondly, he doth comfort all poore men, that although they are afflicted in this life with great miseries and calamities, yet they shall be comforted in the life to come, and rest in Abrahams bosome.

The parts of this Scripture,
are foure.

1 The life of the Rich man, in these words,
There was a certaine Rich man cloathed in purple and fine silke, and fared deliciously euerie day.

2 The life of the Begger, in these words,
Also

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Also there was a certain begger named Lazarus, which was laid at his gate full of sores, &c.

3 The death of the Begger, in these words, And it was so, the begger died, and was carried, &c.

4 The death of the Rich man, The Rich man also dyed, and was buried.

In the first part, I note these three circumstances. 1 What this Rich man was, and whether there was any such man, or no.

2 What his apparell was, not meane or ordinarie, but Purple and fine silke.

3 That his diet was not base, nor homely, but delicious; and not once, or twice, but euery day.

In the life of the Begger, I find foure circumstances.

1 Where he liued; in no Pallace or house, but at the Rich mans gate.

2 How he liued; neither in health nor wealth, but miserably full of sores.

3 That he desired in his life, not Lordships, or houses, or land, or gold, or silver, but crums to saue his life.

4 Who shewed the Begger kindnesse in his life; not the Rich man, but the Rich mans dogs. The dogs came also and licked his sores.

In the death of the Begger, I note three circumstances.

1 What

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1 What became of his body being dead, no mention hereof is made in holy Scriptures: it may be buried with little or no respect, because he was a poore man; or else cast into some ditch, by reason of his sores.

2 What became of his soule? It went not to Purgatorie, (for there is no such place) but it was carried into Abrahams bosome.

3 By whom? by Angels: It was carried by Angels into Abrahams bosome.

In the death of the Rich man, I note these two circumstances.

1 What became of his body being dead? It was honourably buried, because of his great substance.

2 What became of his soule? It went to hell: He being in hell torments, lift vp his eyes, and saw Abraham a farre off, and Lazarus in his bosome.

Of these in order.

And first, in the life of the Rich man, we noted what this Rich man was; whether there was indeed any such man or no: wherefore here may a question arise, Whether this be a Parable or Historie: the Writers hereon doe not agree.

Marloret saith, *Quamquam quibusdam hac*
similes

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simplex Parabola esse videtur, tamen quia hic Lazari nomen exprimitur, rem gestam narrare probabilius est : Some are of that mind, that this is a Parable ; yet because (said he) Christ expreſſeth here the name of Lazarus, it argueth that he ſpoke of a thing that was ſo done indeed.

Likewiſe ſaith Franciſcus Lambertus, *Credendum magis eſſe Hiſtoriã & exemplum verum quam Parabolam :* It muſt be belieued, that this is rather a Hiſtorie, and a true example, then a Parable.

But Theophilactus is of contrary opinion, *Parabola vera eſt, & hac non Hiſtoria,* This is a Parable, and no Hiſtorie.

Eraſmus alſo ſaith, that it is but a Parable, whereby all rich men may learne to be mercifull to their poore brethren, that they may ſpeake for them in the day of vengeance and wrath.

Srella alſo ſaith, *Erat quidam homo, non quidam vir ;* he ſpeakes of the Species not of the indiuidum, as one particular man ; therefore it is a Parable.

Many Writers there are alſo, that rather aiming at the arguments and obſervations herein, haue not ſet downe their iudgements, whether it be a Parable or Hiſtorie : therefore it might ſeeme wiſdome in mee to ſuſpend my
my

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my iudgement also herein, especially since Mar-
loret saith, *Parum refert utrum sit Parabola an
Historia. modo summam doctrinam teneant lectores:*
It greatly skilleth not whether it be a Parable
or Historie, so that we duly consider the doctrine
herein.

But because it is requisite that I also shew
mine opinion, I will returne the verdict accor-
ding to my euidence; and therefore in naked
truth I find and hold that it is a Parable: and
my reasons are these two; First, because our
Saviour in the beginning of this Chapter doth
relate a Parable of a Rich man that had a
Steward, &c. Therefore he continueth in this
Chapter to open his mouth in Parables, accor-
ding to the Prophet, I will open my mouth in
parables, and shew darke sentences of old time.
Secondly, because the Rich man cryed out of
hell vnto Abraham, and Abraham answered
the Rich man; which must needs be vnderstood
Parabolically: for the damned in hell cannot
see nor heare the Saints that are in heauen, nei-
ther by reason of the distance of place, and also
because of the maine spheres and orbes that are
twixt heauen and hell; neither shall they see or
know what is done there. And againe, Abra-
hams throte is yet drie, and cleaueth to the
roffe of his mouth; therefore he cannot speake
so loud as to be heard out of heauen into hell.

There

or, diuellish Diues.

Therefore it is but a Parable.

But here we see, first, that the wicked are so little respected with God, that hee will not vouchsafe so much as to name them. I will not (saith David, speaking in the person of God) make mention of their names within my lips. And againe, such as be foolish shall not tarrie in my sight; for thou hatest all them which worke vanitie. And haue not our sinnes also deserved that we should not be remembred also of God, & that he should vtterly forget vs, that is, take away his loue and fauour from vs? Yes verily; for what pride, enuie, and impietie is there practised here among vs: pride against God, enuie against men, and impietie against our owne soules and consciences; hauing touched euen the very tropicke of all wickednesse: so that our sinnes force God to forsake vs, and not to remember vs. Plutarch in the life of Theseus, reporteth of one Phea a woman that robbed all the passengers that passed by her palace, called Crommyonia, where she dwelled; which Historie may not vnfitly be applied to our sinnes; for they like Phea rob vs of grace, of fauour, of blessings, of good name, and of Gods loue too. *Solum peccatum homicida*, It is sinne onely that cutteth our throates. It was the sinne of Egypt, that plagued Egypt, and it was the sinnes of this Citie, that plagued this
Citie;

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Citle: although now the Lord hath spared it a good season, yet let vs not presume of his long sufferance: for if punishments argue sinnes, and sinnes plagues, haue we not cause to feare great miseries to ensue. I conclude this point therefore with the Prophet, Es. 5. Wo be vnto them that draw on wickednesse with cords of vanitie, and sinne, as it were, with a cart-rope. I heard a voice, saying, Wo, wo, wo vnto the inhabitants of the earth. Whereupon one noteth that there is, *Triplex va, Primum va propter culpam, secundum propter tribulationem mundanam, tertium propter aeternam pœnam*: There are three kindes of woes, the first woe is for sinne and offences: the second, for worldly tribulation and misery: the third, for the euerlasting pain. All of these woes did the Rich man feele: two of them were begun here on earth, and the third was finished being in hell torments.

Secondly, let vs consider what his apparell was, Purple and fine white, as some will haue: but we reade, *kai enididysketo porphyron kai bysson*, which word *bysson*, although some take it for fine flaxe, yet let it here be vnderstood of silke.

There was very great difference betwixt the apparell of Iohn the Baptist and this man; Iohns raiment was Camels haire, with a leatherne girdle about his loines, which did argue repentance and mortification in him; but this
Rich

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Rich mans apparel was Purple and fine Silke,
whose outward apparell did argue the pride of
his heart: the outward habit for the most part
resemble the inward habit and condition of the
mind. Pride, as saith one, is grounded in the
heart of man; a vice most loathsome to God,
hatefull to man, and hurtfull to thy soule.

But let vs consider the three circumstances
in the life of this rich man, to wit, what his
diet was; Deliciously euery day: and here you
see what the children of this world delight in,
namely in fulnesse of meate; *Qui neglecto supero-
rum culta, Baccho indulgent, vena rigne ministrant:*
who neglecting the seruice of God, haue gi-
uen themselves to serue Bacchus and Venus.
Vence one noteth, *Gula delectationem, non necessi-
tatem querit:* A gluttonous person eateth more
for pleasure then necessitie: so did this Rich
man; so did our first parents; it was not through
need or necessity that they did eate of the forbid-
den tree, but through wantonnesse, pleasures
and idlenesse. Such is the strength of glutton-
ny, that it is called, *Blasphemiae Daemon, dulce vene-
num, suauis peccatum, quam qui habet, seipsum non
habet; quam qui habet peccatum non habet, sed ipse
totus est peccatum:* Gluttony is a flattering Di-
uell, and pleasant sinne; and a sweete poison;
which who so vseth, hath not the vse of him-
selfe; which who so hateth, hateth himselfe, for he
is

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is all sinne it selfe. Besides, it hath an especiall effect, for it doth, as Gregorie saith, generate lust.

Therefore it is well noted, that it is, *Amisso temporis, naufragium castitatis, ruina corporis*: The losse of time, the shipwrecke of honestie, and the ruine of the bodie. To be short, it was gluttonie that caused our first Parents to transgresse: it was gluttonie that caused Lot to commit incest: it was gluttonie that made Esau to sell his birth-right: it was gluttonie and drunkenness that caused Nabals death: it was gluttonie that lost Balahars kingdome.

We not then desirous of daintie meates, saith Salomon: for he that loueth banqueting shall be poore; and he that delighteth in wine shall not be rich.

Also, hence I cannot but commend the temperate dyet of our well fed Monks: *O Monachi, vestri stomachi sunt amphora Barchi*. Monks bellies are Bacchuses barrells: like vnto their countreyman Alpities a Roman, famous for his gluttonie. The righteous eate, and are satisfied; but the belly of the vngodly hath neuer enough. Prou. 13. There are therefore two kinds of eating; Moderate, as that of Iohn the Baptist, and that of Elias, David, and Daniel: Immoderate, as this of the Rich man which sared delicately.

And

or, diuellish Diues.

And so let vs a while leaue the Rich man, and consider the second, that which is the life of the Begger.

There was also a certaine Begger named Lazarus, &c.

Woe Lazarus? what, lying at a gate, and full of sores too? Would not this Rich man afford thee some out-house to lie in, to shrowd thee from stormes and tempests? no. Would not his seruants pittie thee? no. Would not his childzen speake for thee? no. Would not his wife intreate her husband for thee? no. Hast thou euer done them any wrong? no. But Lazarus, it may be thou art stout; and often times Beggers will be chusers: thou perhaps wouldest haue some great almes, or some Coppiehold, or some ffarme of this Rich man? no: or thou wouldest haue some delicate meat, or many dishes? no: or thou wouldest sit at the table with his sonnes or seruants; no, no. What is it then that thou dost desire? nothing but crums to refresh my soule; nothing but crums to saue my life; nothing but crums, crums that fall from the Rich mans table: I know that hee fareth plentifully, and that he may well spare them.

What shall I say of the hardnes of this cruell Rich mans heart? Let me speake for Lazarus vnto this rich man, yet I shal but a *sinners* conde,

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get nothing of this hard fellow : I haue a message vnto thee, O thou Rich man, from the great God of heauen, and hee doth desire thee, that thou respect the Begger that lyeth at the gate, pained with sores, pined with griefe, and euen Starued through hunger ; and I beseech thee in Gods stead, that thou haue pittie on this Begger, as God shall haue pitie, mercie and compassion on thee ; and looke what thou layest cut, it shall be payed thee againe. But hee answered : I warrant you, he is some runnagate idle Rogue; and so long as he can be maintained by such easie meanes, he will neuer take any other Trade vpon him. Nay, but good sir, let it please you onely to behold this poore creature ; which suppose it were granted, and hee comming to the gate where this wretched object lay, seeing him berayed with sores, betattered in rags, and the dogs licking him, stopping his nose, with a squeamish face, and disdainfull looke, began to say vnto him : I see thou art some lewd fellow, that such miseries happen vnto thee, and such plagues come vpon thee, it is not for thy goodnesse or rightconnesse, that these afflictions light on thee. But hee replyed O good Master, some comfort, good Master, some reliefe. good Master, some crums to saue my life, I shall die else and starue at your gate ; good Master, I beseech you for Gods sake,

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sake, I beseech you for Christs sake, take some
pitty, some compassion, some mercy on me. But
he with an angry looke disdainig Lazarus, said,
Away, hence you idle Kogue, not a penny, not a
morsell, not a crumme of bread; and so stopping
his nose from the sent, and his eares from the
cry of Lazarus, returned into his Pallace. And
this poore mans throate being drie with crying,
his heart fainting for want of comfort, his
tongue cleaving to the roose of his month, be-
ing woꝛne out with fastings and miseries, star-
ued at the Rich mans gate. Now must I speak
for dead Lazarus against this Rich man; *Nam si
hi tacuissent, nonne lapides clamabant*. If I should
hold my peace, the very stones would crie, O
thou painted sepulchre, and son of no woman,
thou rich Miser & more then cruell wretch, La-
zarus is dead, he is dead at thy gate, & his bloud
shall be vpon thee; thou shewedst no mercy vnto
him, no mercy shall be shewed to thee; thou stopst
thy eares vnto his cry, thou shalt cry and not be
heard. It is inhumane wickednesse to haue no
compassion on distressed Lazarus; but most of all
to let him starue at thy gate for want of food.
What did he desire of thee, but only crums to saue
his life? Is it a smal thing, I pray thee, that thou
hauing abundance of delicate meate, shouldest
see him starue for bread; that thou flourishing in
Purple and Silke, shouldest see Lazarus lie in

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rags ; that thou seeing euen thy dogs haue pittie on him, thou wouldest haue no pittie vpon him thy selfe : what eyes hadst thou that wouldest not see his sores ? what eares hadst thou, that wouldest not heare his crie ? what hands hadst thou, that should not be stretched out to giue ? what heart hadst thou, that would not melt in thy body ? what soule hadst thou, that would not pittie this silly soule, this wretched body, poore Lazarus ? If the stones could speake, they would crie, *Wie* vpon thee ; if thy dogs could speake, they would condemne thee of vniuersalnesse ; if dead Lazarus were here, his sores would bleed afresh before thy face, and crie in thy eares, that thou art guiltie, guiltie of his blood, and that thy sinne is more then can be pardoned. Why should I not tell thee the portion that is prepared for thee ; this shall be thy portion to drinke : Let thy dayes be few, and let another take thine office : let thy children be fatherlesse, and thy wife a widdow : let thy children be vagabonds and beg their bread, let them seeke it also out of desolate places : let the extortioner consume all that thou hast, and let the stranger spoile thy labour : let there be no man to pittie them, nor to haue compassion on thy fatherlesse children : let thy memoriall be cleane forgotten, and in the next generation let
thy

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t hy name be cleane put out: let him be an accur^d
sed example to all the world: let him be cursed
in the Citie, and cursed in the field: let him be
cursed when he goeth out, and when he com^e
meth in: let him be cursed when he lies downe,
and when he riseth vp: let all creatures, and the
Creatoz himselfe forsake him, Angels reiect
him, heauens frowne at him, earth open thy
mouth, hell receiue him, spirits teare him, di
uels torment him, let no mercy be shewed vn
to him that shewed no inercy: thus shall the
miseries of Lazarus be reuenged by the iust
plagues that shall iustly fall vpon the rich mans
head.

But here let vs first obserue, the little or no
whit of mercie that the children of this world
shew to the godly in this life, how basely they
vse them, and vnnmercifully respect them. They
gaped on me with their mouthes, as it had bin a
roaring lion: they stood staring vpon me, saying,
Fie vpon thee, fie vpon thee, we saw it with
our eyes. So did this Rich man stare vpon poore
Lazarus, crying, fie vpon thee loathsome forsaken
abiect. Wherefore here we see, that there was in
him, *Triplex peccatum, nefas in Deum, malitia in
proximum, scelus in seipsu*: Impietie toward God,
crueltie toward Lazarus, and vengeance against
himselfe: and the little mercy that bloody min^d

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bed Herod shewed to the innocents, sufficiently
proues this place : whereupon Saint Gregorie
thus applieth , *Quare horrendum &c.* Why
should that horrible decreë , that cruell edict
proceed out from Herod, that the young inno-
cents should be slaine ? Why should none but
Herod, that Sycophant, that blood-sucker, be
appointed to act this cruell, this wofull, this
more then unnaturall Tragedy ? What harme
had they done him ? What ill thought against
him was imagined by them ? What occasion
of murder was offered by them ? What iniu-
rie or wrong was pretended towards him, that
the Citie of Rhama should for no cause be filled
with Butchers that should murder the inno-
cents, and destroy new-bozne babes ? In Rha-
ma there was a voice heard, Lamentation, wee-
ping & great mourning. Who can with tongue
declare the miseries and calamities in that
towne, that there should be such a lamentation,
such a weeping consent of children, of mothers,
of fathers, of kindred, miserably crying out to
the mercilesse murderers to save their liues ?
Who can deplore the many and sundry faces,
manners, innocent smiling looks of these pretty
babes on their fatall executioners : that the poore
infant, so soone as it was bozne, and cleaued to
the breast, should receiue a deadly wound thro-
ough his bowels : and the wofull mother offer-
ring

ring the child a dug, was constrained to seeke her infants bloud in the dust: yea, and oftentimes the cruell slaue for haste, with a sword carelesly murdered Mother & infants together. We cannot without teares rightly consider these things. Neither was this capitall sentence of Herod onely against infants that were but one yeare old, but if any had liued to the age of two yeares, that they also should be slaine.

Here is painted out most plainly the maner and sauage dealing of the wicked world towards the children of God, how vnnmercifully they do vse them, like as Cain vsed Abel, and as Achab dealt with Naboth, or as the Rich man dealt with Lazarus. But here let the vngodly mercilesse learne, that they that shew no mercie to poore Lazarus in this world, shall find but little in that to come. And let Lazarus learne also, since his miseries are so great and so many in this life, to looke for a better in that life, where there is no such cruell dealings. Let vs then with Stella loath this world: for *impossibile est in hoc mundo esse & non:imere, & non dolore, & non laborare, & non periclitare*: We cannot possibly liue in this world without feare, danger, dread, sorrow, paine, miseries, and such like, as Lazarus felt.

Secondly, in the life of Lazarus I noted how he liued, to wit, miserably and full of sores; and

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yet this Rich man would not pittie him. Christ could not of his mercy but cure the Leper, when he saw him full of sores and leprosie, and Elisha could not but of humanitie teach Naaman the Assyrian to wath himselfe in Iordan, that hee might be whole: but this Rich man would not helpe the poore Begger, neither by his counsell, purse, table or crums, but let him alone to pining miseries at his gate,

Hence we note in the person of Lazarus, the great miseries and afflictions that the Church of God doth endure in this world.

Great are the troubles of the righteous, saith David, not small or few, but great and many, Psal. 34. And againe, He wil thoroughly purge his floure, not slightly or to halues, but thoroughly, Matth. 3. And he will search Ierusalem with candle light, lest he should ouerslip any wickednes therein. So that as Saint Bernard saith, *In sordibus generamur, in tenebris conseruemur, in doloribus paterimur*: We are begotten in vncleanes, we are nourished in darknesse and brought into this world with bitternesse. *Triplices enim sunt dolores, scilicet, cordis, mundi, & inferni*: There are three kinds of sorrowes, the sorrow of the heart, the sorrowes of the world, and the paines of hell. *Primi sunt ex natura, secundi ex necessitate, tertij pro equitate*: The sorrow in heart by nature, we sorrow in this world of necessitie, the

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the third shall happen to the Rich man in hell of equitie, when he shall confesse himselfe to be iustly plagued.

And further to proue this place, we haue many examples in the Scripture, but that well knowne one of Iob may not be omitted, whose miseries were more then many, and intollerable; as first, he being a iust man, and one that feared God, to be thus plagued; for when one messenger was relating tragicall newes to him, there came another on the necke of him, like the waues of the Sea, while he was yet speaking, and there came another, while the other was yet speaking; and while he was yet speaking, there came another; and yet this good man had not so much as an houres respite to breathe, or to receiue comfort and consolation by any meanes; his goods were lost, his body plagued, his seruants slaine, his sonnes were dead, and no creature left alieue to comfort him, but onely a froward wife to grieue and bere his heart, *Miseria est copia tribulationis, & inopia consolationis, quando multifarie quis patitur, & à nemine reuelatur*: Misery is then a sea of tribulation, and scarce a drop of consolation, when a man is oppressed many wayes, and relieved by no meanes.

For further proue hereof, adde hereunto
the

Diues and Lazarus,

the miseries and afflictions of that blessed Saint the Virgin Mary the mother of Christ: for so soone as her eye-pleasing Babe was borne, her troubles with his were enlarged: first, she was constrained through Herod; crueltie to flie from Bethelhem into the land of Egypt; to the land of Israel from thence; from the land of Israel to the parts of Galile; from thence to the cittie of Nazareth: thus the holy Mother, with her more then holy Sonne, was compelled to flie for feare of their liues, and to seeke their diet and lodging where they could find it. The Foxes haue holes, and the birds of the Aire haue nests, but the Son of man hath not whereon to rest his head, Math. 8. From the houre of his birth, vntill he was twelue yeares old, she neuer slept but in feare of her life and her Sonnes too, being both hated by the red Dragon, & persecuted by Herod and the world. He came among his owne, and his owne receiued him not. But when her Sonne came to thirtie yeares of age, O I cannot expresse nor speake her griefes! for griefe, when as she saw him betrayed and giuen into the hands of wicked men; when as she saw him haled and pulled before Councils; when as she saw him tolt from pillar to post; when as she saw him sent from Annas to Caiphas, from Caiphas to Pontius Pilat, to be vniustly condemned; when

or, diuellish Diues.

When as she heard the fatall sentence of iudgement proceed from Pilat and the Jewes, Crucifige; when as she saw her Sonne stript of his coate, and beat with rods; when as she saw his head crowned with sharp thornes, that pure red blood trickled downe on his sacred face; when as she saw him led to execution, when as she saw him hoist vpon the Crosse to suffer death before her face. O how she wept and wrong her hands, when as she saw his hands spread abroad, and nailed to the Crosse. O how she belched her pleasant louely chokes with bitter brinish teares, when as she saw his side pierced with a speare, that blood and water issued out, as out of a rocke. O she cried out, O ye that passe by, O ye that stand by the Crosse, haue ye no respect of my Sonne? When as she saw him bow his head, O how she beat her breast. When as he gaue vp the Ghost, O how her heart melted within her. Who can with vnworthy words declare the miseries of this worthy Saint?

The Adamant stone is dissolued in blood; and let either the miseries of Mary, or the blood of Iesus Christ mollifie our stony hearts, and cause our eyes to runne ouer with streames of teares.

O that my head were a Well of water, and mine eyes a fountaine of teares, that I might

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might weepe for the miseries that the Saints of God and Martyrs of Iesus Christ haue suffered in this life! But what counsell shall I giue in miseries? truly to learne patience, which is defined thus, *Patientia est obedire Deo in tollerandis aduersis, sed ita tamen ut non Deo irascamur, nec aliquid contra mandata faciamus*: Patience is a vertue that teacheth vs to obey God in our miseries, but so that we be not angry with him, nor rashly charge God, nor do any thing against the will of God, but patiently to endure what his pleasure is to inflict vpon vs. I do conclude this point with the Psalmographer: The patient abiding of the Lord shall not perish for euer. Psal. 61.

Thirdly, in the life of the Begger wee noted what he desired in his life, crums; desiring to be refreshed with the crums that fel from the Rich mans table. Out of which words I do obserue, that the godly do desire no great matters in this life; they thirst not after honoz & promotion, but if they haue wherewith to serue their present necessities, therewith to be content. *Habens vi-ctū & vestitū*, saith our Saviour Christ, Having food and apparell, be therewith content. But the rich man, he must fare delicately, and so sat himselfe for the slaughter. *Gulosus habet cor in ventre, lasciuus in lubricis, cupidus in lucro*: The Gluttons

or, diuelish Dines.

Gluttons heart is on his belly, the Wantons heart is on his lust, and the Couetous mans heart is on his chest. But here since Lazarus doth request but crummes, let vs yeld to his request, and let vs learne to be mercifull. *Misericordia est dolor de alterius concepta miseria, & ad succurrendum propensa*: Mercy is a kind of grieffe that commeth by thinking on other mens miseries, and willing to shew comfort; hence the word is deriued: *Misericordia, quasi miserum cordans*: Mercie, because it procureth sorrow of heart to thinke on miseries. Or, *Misericordia, quasi mittens seorsum rigorem cordis*: Mercy, because it striketh an extreame colde vnto the heart: Or, as some will haue it, *Misericordia, quasi mira suauitate rigans corda*: Mercy, because it powzeth a wonderfull sweetnesse on the heart of him that conceiueth comfort by some mans mercy. O how pleasant would this mercie haue been! O how sweet would crums haue bene vnto the heart and soule of Lazarus, if hee could haue had them! But there is *Triplex misericordia, propria, paterna, fraterna*; *prima ad seipsum, secunda patris ad filium, tertia ad proximum*: Mercy is threefold, there is a proper mercy, a fatherly mercy, and a brotherly mercy: the first belongeth vnto our selues, the second is from the father vnto the sonne, and the third is from each

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each to other : concerning the first, David saith,
So long as thou doest good vnto thy selfe, men
will speak well of thee. Of the second, we reade
the father seeing his sonne a farre off, runne on
him, and kissed him, Luk. 15 Of the third, we
reade of the mercy of the Samaritan, which he
shewed vnto him that fell among the thæues.
Then haue mercie on Lazarus which is in di-
stresse ; let vs not like the Leuite passe by Laza-
rus that lieth wounded, and moze then halfe
dead ; haue mercy, I say, on Lazarus which is a
member of Christ; haue mercy on Lazarus, and
God shall haue mercy on thee. Blessed are the
mercifull, for they shall obtaine mercy. And so
let vs consider the fourth part in the life of the
Begger : who shewed this Begger mercy : not
the Rich man, but his dogs.

The dogs came and licked his sores. The Rich
mans dogs by licking Lazarus, taught their
Master to haue mercie on him, but hee would
not ; therefore he had worse then a doggish na-
ture and cruell heart. But here first we note
Gods prouidence towards his children, he will
haue them comforted and fed, though by dumb
and onely sensible creatures ; so the dogs here
came and licked Lazarus sores. So Elias was
fed by Ravens to saue his life, 1. King. chap. 17.
verie 4. And thou shalt drinke of the riuer : and

or, diuelish Diues.

I haue commanded the Rauens to feede there there.

This, I say, is done by Gods prouidence : therefore what tender care and carefull respect God hath ouer his children, here we see.

The mercy of God is threefold, *Prima speciosa, secunda spaciofa, tertia preciosa* : the first is beautifull to behold, the second is spacious, the third is precious to the soule. By the first, Lazarus and vs all are created : by the second, Lazarus and all vs his belouing children are redeemed : by the third, Lazarus and all of vs are carried into Abrahams bosome in the kingdome of heauen.

Secondly, in that dogs came and licked Lazarus sores. When the Rich man himselte forsooke him, we obserue, that sensible dumbe creatures of the earth are (in their kindes) better then many men. Therefore it is that God complaineth by the mouth of his Prophet, I he ox knoweth his owner, and the Ass his masters crib, but my people will not know me. said the Lord. So the dogs here knew Lazarus to be pained, but the Rich man would not vouchsafe to know him : therefore his owne dogs condemned him of mercielesse crueltie.

It is worth the noting y^e which Plinie reports of dogs, *Fidelissimis homini ante omnia sunt canes*

Diues and Lazarus,

& equos: Dogs and Horses are most loyall and louing vnto men, aboue all other creatures. Againe, *Quod impetus eorum & senilia mitigatur ab homine concidentur humi*: That their sauagenesse and crueltie is mitigated when one doth fall on the ground: but Lazarus humbled himselfe on the ground, and lay in the dust, yet this Rich man had no pittie on him, he relieued him not. *Soli nomina sua canes*: Dogges onely of all other sensible creatures know their names. I would all Christians would remember their names, and what belongeth thereto: how when they were incorporated into the Church, they vowed to forsake the Diuill, the world, and the flesh. Againe, *Soli vocem domesticam agnoscunt canes*: Dogs know the voices of them that are in the house; if one come at midnight and chaſtise them, they will cease to barke, they will know the houtholders voice, and they of the household. I would men would learne to know Christ their houtholder, and the voices of the Prophets and Preachers of his household. Againe, *Scrutantur vestigia canes*: They search the foot-paths of their Masters. We will not follow the paths of righteousness, nor tread in the footsteps of our maister Christ, although he hath said, Learne of me; and although the Apostle doth earnestly exhort vs, Be ye followers of
God

God, as deare children. *Perſequitur inimicum canis*: A dog chaſeth his enemy; but our enemy the Diuell chaſeth vs. See that medicinable vertue that is in a dogs tongue, for it healeth, and was comfortable to Lazarus. Mans tongue cutteth and killeth. Thy tongue, ſaith Dauid, cutteth like a ſharpe razor: and the tongue that telleth lies, ſlayeth the ſoule. But now let vs conſider the third part, which is the death of the Begger.

It was ſo that the Begger dyed. Here is the adage fulfilled. *Mors optima rapit, deterima reliquit*. Now muſt I ſpeake of tragicall matters, of Funerals and Obſequies, of diſſolution and death, which is called by many metaphors in the holy Scriptures, as ſometimes, *Transitus ex hoc mundo ad Patrem*, A paſſage or going out of this world to the Father. Sometimes *Diſſolutio*: ſo Paul ſaith it, *Cupio diſſolui, & eſſe cum Chriſto*: I deſire to be looſed. and to be with Chriſt. Sometimes *Lucrum*, Gaine, as in the Philippians, Death is to me aduantage. Sometime *Somnus*, a ſleepe; ſo Abraham and Dauid ſlept with their Fathers. Sometimes *Seminaſio*, a ſowing: It is ſowne a naturall bodie, it riſeth againe a ſpirituall bodie: and it is thus defined, *Mors eſt ſeparatio anima à corpore, requies à laboribus, & miſereri bonis ſeculi*: Death is a

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seperation of the soule from the body, a rest and quietnesse from all labours, paines and miseries of this wicked world. But there are thre kindes of Death, to wit, Corporall, Spirituall and Eternall.

The Corporall death is a naturall separation of the soule from the body, &c.

The Spirituall death is two-fold : there is *Mors spirituales piorum & impiorum*, There is a Spirituall Death of the godly and of the wicked : the Spirituall Death of the godly, *Mors peccati & mundi dicitur*, It is to die onely vnto sinne and to the world: the Spirituall death of the vngodly, *Est mors fidei & anime*. As the death of faith and righteousness of the soule, which death the vngodly taste of, although they be yet liuing.

The Eternall Death is, *Sempiterna infelicitas & miseria, que secundum mortem dicitur*: An everlasting unhappinesse and misery, when the soule is separated from God and the company of all Saints, which is called the second death.

Moritur ergo homo Temporaliter, moritur Spiritualliter & vtiliter, moritur spiritualiter & damnablem.

Man may therefore taste of thre Deaths:
First,

or, diuellish Diues.

First, Cozpozall : Secondly, Spirituall and profitable : Thirdly, Spirituall and damnable.

Primam Christus suscepit: Secundam docuit: Tertiam, damnavit.

The first, is a temporall Death, that Christ himselie did suffer ;

Non quia noluit, sed quia voluit, mortuus est Christus :

Not because he wanted power to withstand Death, but because he would die willingly, and offer a sacrifice for the whole world that do beleue in him.

The second, that is, the Spirituall profitable Death, to die vnto sinne and the world, he taught by his owne example, Ye are dead with Christ, &c.

The third, that is the Spirituall euermourning Death, he shall giue vnto the reprobate in the day of iudgement : Goe yee curled into hell fire, prepared for the Diuell and his Angels.

But in the death of the Begger, first we noted what became of his soule, It was carried by Angels into Abrahams bosome. Whereby we learne, the immortallitie of the soule. Pithagoras was the first among the Grecians, that held

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the soule was immortall. The Philosophers also, and Heathen Poets do proue the immortality of the soule.

*Cedit enim retro, de terra quod fuit ante
In terra; sed quod missum ē ex aetheris
oris,*

*Id rursum cali fulgentia templa, recep-
tunt.*

That part of man that was made of earth, went to earth; and that part as came from heauen, went to heauen againe. But leauing these, we proue by Scripture the immortality of the soule: Man was made a living soule. Therefore the soule is immortall. And here in the Text, Lazarus being dead, his soule was carried into Abrahams bosome.

Here therefore is the damnable opinion of the Atheists ouerthrowne: for if they deny God, they must also deny that they haue soules; and so consequently that they are not men. But Saint Iohn teacheth them, that all things were made by the Word of God, and without it nothing was made: therefore if they are made, they are made by the Word of God, and of a reasonable soule, which doth acknowledge and beleue in his Creator. *Anima est
primum*

or, diuellish Diues.

primum principium vite, per se subsistens, incorporea, ac incorruptibilis. The soule is the first beginning of life, subsisting of it selfe, incorporeall, and incorruptible. Saint Austin, *Anima est spiritus & substantia incorporea, corporis sui vita sensibilis, inuisibilis, rationales, immortales.* The soule of man is a spirituall or incorporeall substance, sensible, inuisible, reasonable, immortal : for as he also saith, *Solus homo habet animale rationalem.* Onely man hath an immortal soule. Lazarus soule was carried into Abrahams bosome, which is a quiet Hauen, which the faithfull haue gotten by the troublesome Panigation of this life, that is the Kingdome of heauen. There is *Duplex Regnum, Gratie & Gloria*, There is two kingdomes, one of Grace, the other of Glorie.

Here therefore we note, that the soules of the Elect, being separated from their bodies, are presently in ioyes, and are carried into Abrahams bosome; so called, because it belongeth onely to the faithfull. Well then, Lazarus soule went to heauen; and Christ said to the Thæse on the Crosse, This day shalt thou be with me in Paradise. Not to morrow, or next yeare, but this day. Therefore the soules of the Elect being separated from their bodies, are

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in ioy and rest. As also on the other side, the soule of the Rich man and the damned, after they be separated from their bodies, are in hell torments.

And thus much concerning the place whither Lazarus soule was carried being dead, namely into Abrahams bosome.

Lastly, we noted by whom, by Angels: It was carried by Angels into Abrahams bosome. An Angell both signifie a Messenger, according to the Etimologie of the word; and this name is proper to them in respect of their offices: but they are defined otherwise, namely to be ministering spirits, created to the glorie of God, and benefit of his Church; and there are nine orders of Angels, as the Diuines do write, and as we gather out of Scripture.

1 The first, are they that we call Seraphims, *Qui semper Dei amore ardeunt*, who alwayes burne with the loue of God; they glister and shine in brightnesse, and their office is, *Benignitatem Dei considerare*, to meditate on the goodness of God.

2 The second, are Cherubims, *Qui principaliter refulcent Luminis numinis radio*, who principally do giue a reflex of the brightnesse of God; and they do *virtutes Dei considerare*, consider the vertues and qualitie of God.

3 The third order are *Throni*, a regall ſeat, and their office is *Aſſiſtere Dei Throno*, to ſtand about the Throne of God.

4 The fourth are *Dominations*, *Dominationes*, and they doe *inſtruere in ſpirituali bello*, inſtruct and direct men in the ſpirituell combat that is betwixt the fleſh and the ſpirit.

5 The fifth are *Principatus*, *Principalityes*; and they doe *Principes regere & homines docere*, guide *Princes*, and teach euery one to reuerence men in their place and calling.

6 The ſixt, are *Potestates*, *Powers*; and they doe *Potestatem demonum coercere*, reſtraine the power of diuels.

7 The ſeuenth, are *Virtutes*, *Vertues*, and they do *Admiracula operare*, worke miracles.

8 The eight, are *Archangels*, *Qui ſumma nunciant* who declare wonderfull things.

8 The laſt order are *Angels*, *Sed hominibus magis propinqui more* neare to men in office, and they doe *Homines a Diuinam cognitionem ducere*, teach men the knowledge of heavenly things. Behold, I will ſend mine Angell which ſhall go before thee, and keep thee in the way, *Exod. 25*. He wil give his Angel charg ouer thee, that thou daſh not thy foote againſt a ſtone, *Pſal. 90*. Angels doe inſtruct the ignorant. So the Angell

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did teach Ioseph to flee into Egypt from Herods cruelty. Angels doe attend the soules of the faithfull, being seperated from their bodies, and carry them into euerlasting ioyes and rest, as is manifest in this place.

¶ Wee see therefore the tender care and loue of God, which hath three properties, swætnesse, wisdom and strength. He loued vs swætly, in that he took on him our flesh: he loued vs by his wisdom, in that he preuented the blame that should light on vs: he loued vs by his strength, when as he indured the bitter pangs of death for our sakes. Therefore he shall be called *Amicus dulcis, consolarius prudens, adiutor fortis*: A swæt friend, a wise Counsellour, and a strong helper. And so let vs consider the fourth and last part, which is the death of the Rich man.

The Rich man also dyed, &c. Here we may see, that Death is the way of all flesh. Death shaketh Cedar and Shrub. Death calleth alway the Rich man from his pleasures, and Lazarus from his paines; and all must obey when Death calleth. It is not the maiesty of Prince, nor holinesse of Priest, strength of body, feature of face, wisdom, beauty, riches, honour, nor any such secular regard can pleade against Death, or priuiledge a man from the graue. *DAVIDICUS*

or, diuellish Diues.

est, omnibus semel mori: The decreë is out. all must die once; all must taste of this distastfull cup of death. Let vs then know that the pale horse, and he that sitteth there on, whose name is Death, comes running on towards vs. All that is within vs. and without vs are remembrances of Death. The Sun rising in the East, and shining into the West, sheweth our rising and falling, our comming in and going out of this world. All cry vnto vs, we must away, we must hence, as Christ said, My kingdome is not of this world. Death is a separation of the soule from the body; the husband seperated from the wife of his youth; the father seperated from his childzen whom he dearely loued, the childzen from their parents; the master from his seruant, and the seruant from his master: thus parents and friends, and all must part.

The first circumstance of the Rich man, is to know what became of his body? It was honourably buried. But here we see, that honourable buriall doth not profit the damned soule. Tares are sowne as well as Wheate all times; the one growes vp for the fire, the other for the barns. Gather the tares in buudles, and burne them, but gather the wheate into my barne, Math. 13. 30. But let vs lastly consider what became of his soule?

And

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And being in hell torments, &c. But because none can so wel relate miseries, and none can describe the torments of hell so well as he that hath felt the same, let the Rich man himselfe speake, and let vs heare him what he saith; He being in hell torments, he thus beginneth, O wretch that I am, why did I suffer *Lazarus* to starue at my gate? for which I am shut in the gates of hell: why did I not giue *Lazarus* a crum of bread? for which I cannot haue here now one drop of water to coole my tongue. Why did I shew *Lazarus* no mercy on earth? for which no mercie is shewed to me in hell. What shall I do? for I am tormented in this flame. I will cry vnto *Abraham*, *Abraham* haue mercie on me, and send *Lazarus* that he may dip the tip of his finger in water, and coole my tongue; I am tormented here *Abraham*, I am torne in pieces here *Abraham*, I am plagued and continually pained here *Abraham*; here my purple raiment is flames of fire, my light is darknesse, my day is night, my companions are diuels; O how they hale me, O how they pull me, O how they vex and torment me! Here my feet are scorched, my hands are seared, my heart is wounded, my eyes are blinded, my eares are delled, my senses confounded, my tongue is hot, it is very hot, send *Lazarus* therefore *Abraham* with a drop of water to comfort me; one drop
good

or, diuellish Diues.

good *Abraham*, one drop of water.

But *Abraham* answered him, Thou damned wretch, once thou didst disdain *Lazarus*, once thou didst refuse *Lazarus*, once thou didst scorn *Lazarus*, now *Lazarus* shall disdain, refuse and scorne thee; once thou stopst thine eares from the crye of *Lazarus*, now he stoppeth his eares from thy crye; once thou turnedst away thy face from *Lazarus*, now he turneth away his face from thee; once thou deniedst crums to *Lazarus*, now he denieth water to thee: not a spoonfull, not a drop of water.

Oh *Abraham*, but now if I had my goods, I would giue *Lazarus* all for a drop of water, now if I had a million of gold, I would giue it all for a drop of water; now if I had a world of wealth, I would giue it all to *Lazarus*: therefore good *Abraham* one drop. But he answered, No, not a drop.

Not a drop? then cursed be the day wherein I was borne, and cursed be the night wherein I was conceiued; cursed be my father that begot me, & cursed be my mother that bare me; cursed be the Palace that kept me, cursed be the purple robes that cloathed me, cursed be the delicate meate that fed me, let me be most accursed of all creatures both in heauen and earth. And so leaue we him cursing, who indeede was most accursed,

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accursed: and learne, that the soules of the damned being separated from their bodies, are in hell torments.

Hell is described by many metaphors: as, horrible darknesse; a land as black as darknesse it selfe; also, vnquenchable fire: *Ibi erit fletus, & stridor dentium, fletus quidem ob ignem qui non extinguatur, stridor dentium ob vermen qui nunquam moritur*: Where shall be weeping and gnashing of teeth. Weeping for the fire that neuer shall be quenched, gnashing of teeth for the worme that neuer dieth. Also it is called *Infernus*, a dungeon, a bottomlesse pit. *Infernus lacus est sine mensura, profundus est sine fundo, plenus ardore incomparabile, plenus dolore intollerabilis*: Hell is a Lake that cannot be measured, so deepe that it is without bottom, full of intollerable heate, full of incomparable paine. Also Gehennam, a belley nigh vnto Ierusalem, wherein was a Chappel, in the which the idolatrous Iewes did sacrifice their children vnto a brazen Image called Moloch, which being made hot, inclosed them in the belly thereof; and lest their cry should moue any to pittie them, they made a horrible noise with drums and other instruments: whereupon the place is called Tophet. Thus will the Lord speake with his enemies in his wrath, and bere them

or, diuelish Diues.

them in his sore displeasure.

But some may demand, where this place of Hell is? If I should take vpon me to declare that, it would appeare vnto me, *Annibalem Phor-
nis*, as the adage is, and I were mad, out of my element. I had rather with safety hereby teach, that there is a Hell to punish the mercilesse Rich man, and the damned: he being in hell tozments; therefore there is a hell and tozments both.

Therefore to conclude all in one word, and to apply all that hath bene spoken to this present time and place, let vs all in our vocations learne to haue mercy on Lazarus, that is, on our poore brethren, that we may find mercy, and that mercy may reioyce in iudgement. And you that are Magistrates of this Citie, thinke vpon Lazarus that lieth in your streets, that pineth at your gates, that starueth in your Prisons for want of crums; hearken how they cry, Bread, bread, a loafe of bread for Iesus sake. Who would not heare them? Who would not pittie them? Who would not comfort them? Also see that you chuse good and mercifull Officers in your Spittles and Hospitals, that may feed Lazarus, and not fill their owne purses and bellies as this Rich man did. And you that sit in the seats of Iudgement, and are gods here on earth,

Diues and Lazarus,

earth, let the matter be iudged rightly betwene
the Rich man and poore Lazarus; let Equitie be
in your right hand, and Iustice in your left; con-
sider that Lazarus is poore, and that he is not
able to wage Law against the Rich man, yet
defend him and let him haue right. Defend the
fatherlesse and the widdow. See that such as be
in need and necessitie haue their right, then shall
the righteous God of heauen blesse you, and
blesse the Land for your sake: then shall we be
with Lazarus in the blessed place of rest,
which the onely Lord Iesus grant
vs, for his mercies sake,
Amen, Lord Iesus,
Amen.

FINIS.



